

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 155.

The Principles of Nature.

LECTURE BY A. J. DAVIS.

REPORTED PHONOGRAPHICALLY BY T. J. ELLINWOOD.

Mr. Davis delivered a lecture at the Brooklyn Institute on Wednesday evening, April 5th, before a large and intelligent audience. A condensed report of which we give below.

The speaker remarked that there are two classes of skeptics in reference to spiritual manifestations, both in the Church and out of it. One class consider Spiritualism too spiritual to be true, while the other class say it is too material to be true. The lecture by the same speaker on the Wednesday evening previous, at the same place, was for the purpose of showing that those who say Spiritualism is too spiritual to be true, were unacquainted with the great psychological laws of man's nature, from which we learn that man is an organic structure, whose external is but a representation of the eternal nature within—that there is an inward eye corresponding to the outward eye, an inward ear corresponding to the outward ear, etc., each external organ having an inward faculty or organ corresponding to it. The outward organs are an expression of what we find more compact and indestructible within. At that time the speaker took occasion to show that the spiritual essence in man, which we can not see, but which we feel, is capable of moving solid substances, which was illustrated by the fact that each individual present came there moving the whole amount of matter of which his body was composed.

Mr. Davis proposed on the present occasion to speak to the other class—those who say *Spiritualism is too material to be true*. They have no desire to be made acquainted with the immortality of the soul, for they do not doubt it. You will find that persons who have not learned to exercise their reason on religious subjects, are those who have no need of evidence of immortality. We have needs which are very different from our wants. Our needs are very few; our wants are numerous, expensive, and self-punishing. I say this class of persons need Spiritualism, for in this respect they are very much impoverished—they need evidence that they will never cease to exist, though they may not want it.

The speaker devoted a few thoughts to the subject of human temperaments. In studying human character, it is as necessary to study the size and shape of the body, as it is to study the dimensions and conformation of the head, if we would understand the soul within. I do not know how the soul of man could be well expressed except through the temperaments. If we would be well educated in regard to Spiritualism, we must commence at the very basis of our natures.

Our phrenological scholars claim that there are four temperaments—the Sanguine, the Bilious, the Nervous, and the Lymphatic. In phrenological works we have fine suggestions respecting temperaments; but instead of four, I find that six or seven are necessary to enable us to understand the relations of the physical organs to the faculties of the soul.

The first I call the Nutritive temperament men. If I should describe a person with this temperament predominating over all the others, I should say that he was large, with a round, full figure, possessing a nature almost always in sympathy with surrounding things. The attractions of such an one are terrestrial. The next is the Sensuous. This temperament is expressed in a person of great susceptibility to pain, physical suffering, change of climate, and food. Such a person has little desire for intellectual pursuits. This temperament is fond of the greatest speed in traveling that can be secured with perfect safety.

The next is the Motive. This is shown in one whose actions are all quick and his disposition hasty—one who has a good deal of impetuosity, and some celerity of thought. With such a person, every thing must glide on with rapidity. If he dances, he must have lively music.

The next is the Muscular, which is expressed by large bones, with strong, sharp outlines of form. The muscles lay close to the bone, and are almost as hard as the bone itself. Such a person is generally well built, and moves quick, and with a great deal of precision.

The next is the Mental, which is exhibited by a person who must understand every thing he comes in contact with, and who possesses an everlasting disposition to reason; one who thinks twenty times, and feels about eight. A person with this temperament preponderating over all the others, will generally be of service to mankind, by inventing agricultural implements, machinery, etc., or by catching up the thoughts of others, and carrying them out into actualities.

The next in this category is the Spiritual temperament, which is expressed in a person with light hair, light eyes, and a fluidity of expression. It begets a naturalness which no art can overcome. By a person with a predominance of this temperament, whatever exists within, is outwardly expressed.

The last that I shall mention is not a temperament, but the culmination of all the temperaments into a harmonial temperament, an expression of which I do not know on the earth, but yet hope to see.

As an illustration of the Nutritive temperament, the speaker

referred to Daniel Lambert, and a lady now on exhibition at Barnum's Museum. Among animals, it is seen in the sloth, which lays upon a tree, drawing and consuming its vitality, with not enough of the motive to help itself; so that when the tree ceases to furnish it the means of subsistence, it falls to the earth, and lays there till its nutrition is well-nigh absorbed by the soil, then from sheer necessity it creeps to another tree. You will find among our official dignitaries a similar species clinging to the tree of the Union, till they drop to the ground without animation enough to raise themselves.

There are many examples of the Sensuous or Sensitive temperament. You will find Jullien, the musician, a very strong expression of it. But the six temperaments are found in every person, though one sometimes preponderates over all the others. Daniel Webster had a muscular-mental temperament—the muscular and mental predominating over all the others, but the muscular preponderating over the mental. The reverse is true of Henry Ward Beecher, whose temperament is mental-muscular. There are many illustrations of the mental-spiritual temperament. The muscular-mental is the temperament of the nineteenth century, with the motive between. This combination is very conspicuous in all our business cities.

The speaker went on to show what effect these temperaments have upon the characters and capacities of individuals on their religion, morals, and manner of life, explaining why persons with different combinations of these temperaments are acted upon and affected differently by spiritual influences, and why they require different kinds of evidence to satisfy them of the truth of spiritual manifestations.

Those supernaturalists who think Spiritualism is too material to be true, have never studied the law which establishes the relation between temperament and inspiration. If they had, they would find no secrets in their Bible, but would see that every thing between the divine and the human is to be explained according to the combinations of the different temperaments.

We find in history an account of Joseph Smith, who is commonly called "Joe" Smith, as Thomas Paine is called "Tom" Paine. He had a feeling to the import that if he could place his head in a certain position, he would be able to read the inscriptions on some plates, which could be seen by no one except himself. According to his statement, while he was walking in the fields, a change came over the place; the atmosphere about him was changed; he saw a great light descend and envelop the tops of the trees, which shed a brilliancy round about; and he felt the presence of the Angel of the Lord, who told Joseph he had a great mission for him, which was to gather together the scattered tribes and found a New Jerusalem. He said this communication came from the Lord.

Mohammed said that while in the desert, with none of the furniture of sin about him, a baptism came down upon him, and the Lord placed the Koran on his heart, and gave him a spirit of wisdom.

Zoroaster also claimed to write from God. All heaven inspired him. It is true that Zoroaster wrote a vast deal of information, but he also wrote a great deal that was not information. The Lord inspired him, and he was doing the Lord's work. We have an explanation of that, and do not throw away the testimony of Zoroaster. In like manner Plato spoke of the influence of the gods, and for his claims we have an explanation.

Swedenborg was really head and shoulders higher than all the ministers of the nineteenth century; but when we come to his theological works we find that the God of Heaven inspired him, and of course he brings the doctrines of the Lord to bear. We have an explanation.

We find that all persons have prototypes. Every person is a hemisphere in this world, and if the right hemispheres are brought together, there is a marriage union. We draw spiritual forces from the spiritual world as we draw material elements from the world beneath. Of course Joseph Smith's prototype was capable of inspiring him. As soon as a man commences to disbelieve what his reason teaches, he is on the road to idiocy. A person that knows a good deal, does not believe much. It was not the angel, but Joseph Smith, that said it was God. In reality, it was but a baptism of the man, by his prototype.

It is said that Lord Bacon and Shakespeare communicate. The speaker would not deny that they do; but he would say that Lord Bacon communicates when he finds his prototype, and that when Shakespeare communicates it will be when he finds his prototype. It is something to understand what Shakespeare has written; and when he communicates from the Spirit-world, it will be when he finds a suitable instrument on which to play—when he finds a harp that is not a lyre (*liar*). It is not for us to say whether he has found it or not, but if he has not, then through two or three stations he must telegraph a communication to the people of earth; and when it gets here, it is about as much like the original as a communication would be after being sent through two or three persons to Wall Street.

Mr. Davis said he had frequently been interested in what are called revivals in churches. It is interesting to go into the open woods, and see persons desiring in their hearts to be saved, and while in the height of their enthusiasm to observe the effects of the psychological emanations from the minister's desk upon the different temperaments. The influence from the desk first falls on certain susceptible individuals in the congregation, and they begin to communicate the epidemic. Soon they feel a fusion, then there is confusion. It is estimated that ten per cent. out of all the excitement in a Methodist Church is really spiritual. The Methodists are sending twenty-eight delegates into the spiritual world daily (?), who are not emancipated from their errors at once, so they join the Methodist Church yonder. When they see their brothers below laboring in the cause, they come and help them on. They have not yet discovered but what there is a great hell. They baptize their brethren below with their Spirit, who think they get the influence from God. They do, but it is diluted some.

A Presbyterian revival is still more striking. Here is a most rigid piece of circumspection. Every sheep is in his pen. Every one is almost made to feel, by the power of his clergyman, that he deserves to be damned. You will never get a nutritive temperament to be a Presbyterian; but it requires the motive and muscular—a rigid, iron temperament. Such a man believes the doctrine of justice without mercy. Sometimes there is a certain amount of enthusiasm excited among Presbyterians which causes them to be charitable. The minister makes them feel that they are all great sinners—even the deacon—and those who know them have the same opinions. The spiritual world has its counterpart. There is also a Presbyterian society there, and many persons exist there who had not outgrown their isms.

The speaker had been written to concerning communications which had been received, in regard to domestic matters, for which he had found an explanation. Persons had written him to the effect that they had received communications directing them to exchange wives, and asking his advice on the subject; but before their letter reached him, they had already tried the experiment. The substance of the speaker's reply to them was that we have but one authority, and that is within, referring to that inward monitor which we need not misunderstand, whose suggestions he told them they would do well to adopt. After the exchange, they were not quite as comfortably situated as they were before, and changed back. The speaker had heard of three or four similar cases, and expressed his conviction that these things would in the end produce beneficial results. He had heard of persons getting just as bad directions which purported to come from the Lord, in other times. He proceeded to read one which he considered worse, the substance of which was as follows: A communicating Spirit directed the people to make an aggressive war on several cities; twelve thousand were armed, and they killed all the males according to the directions of the medium, who said he got his instructions from the Lord. The warriors took all the women and their little ones; but when the medium saw the mothers alive after the fathers had been killed, he professed to get another communication from the Lord, which was spoken through his own mouth, and which directed the soldiers to kill every male child, and every woman that had been married, but to bring all the virgins back. The number of the virgins was thirty-two thousand. According to this account, this medium had an assistant medium—Elezazar—to whom he gave thirty-two virgins for his own use. This account may be found in the 31st chapter of Numbers. In conclusion, the speaker remarked that Christians had better say nothing about manifestations being too material, and mediums too irreligious and immoral.

BENEDICTION.
"I hope every one will always pray for sufficient wisdom to rightly use every faculty with which we are endowed."

TRIBUNALS OF CONCILIATION.

BY D. McMAHON, JR.

In our Republic, the legal profession possesses the power of doing good or evil to an incalculable extent. Its influence ramifies throughout the arteries of society. Our judicial and most of our executive and administrative officers, and many of our legislators, are lawyers. Much of our social happiness depends upon their education and moral character. Yet the influences surrounding the advocate at the present day tend to force him into an antagonism to the true society. His position is probably more hostile to the advancement of his fellow-men than either of the other so-called learned professions. These influences all tend to deter him from the office of a peacemaker, from harmonizing interests and the passions of his fellow-men, and from checking the avaricious pursuit of gain.

From which of these influences, in the main, does this arise? Is it from his natural depravity, the studies which fit him for his avocation, or from any thing that is extrinsic to the doctrines he is taught? A moment's consideration will furnish us with what we believe to be the true answer. It is

because his emoluments depend upon the spirit of litigation which may exist in his particular sphere, and the extent to which that may be developed. Now if his position be altered so that his emoluments depend upon his professional services as a conciliator, we apprehend that he will be influenced toward what we conceive to be his true sphere of action.

We may define the true functions of the advocate to be first, judicial; second, arbitral; and third, the legislative. He would act in a judicial capacity when called upon to determine abstract principles of law, which are to regulate, not the passions of men, but the noble pursuits of the human intellect. His duty is arbitral when he offers himself as a conciliator, general umpire, or referee, to settle differences among men. And it is legislative when he, with a spirit of prescience, forms laws and institutions for the exaltation and dignity of labor, the removal of influences to vice and crime, and for the leverage of the wheel of progress. But we do not propose, in the present article, to consider him in any other light than that of the arbitrator or conciliator.

It may be demanded, and with some force, too, how can you alter human nature? How can you prevent people of litigious temper, when they are injured, from resorting to the laws of their country for redress? How can you prevent the advocate from siding with the longest purse, and from acting for his client in a way which the stoical philosophy of Paenatius, and also of Cicero has approved? We answer, by simply laying before the advocate and before the suitor some facts and reasonings developing what may be their true interests. Were I to say to a lawyer, Do good; do not wrong any one; advise your client to the right; do not persecute his adversary; would I not be met with the answer, We do all that, and yet these things exist? Yes; you do what is the letter of the law, and of the stoical philosophy—you are the personification of your client, yet you would scorn to act the part of the criminal or the persecutor. But in the judgment of the great First Cause, are you in the right path? Are you the peace-maker? If you are not, it is probably not so much your fault, as it is the fault of the state of society in which you live, and that exists from a vitiated state of public sentiment on the subject of legal reform.

We have around us a panoply of judges, advocates, *et id omne genus*—the formula and majesty of the law and the courts, and yet we spend nineteenthths of our time on forms; that is, settling what is the office of a pleading; what is irrelevant and redundant; what is the practice; and after litigating through the round of the tribunals, we at last, perhaps, arrive at the right, and then, forsooth, the suitor is not as well off in morals and in fortune as when he commenced. We would rather have the conservatism of fifty years ago than the legal reform as at present understood. The forms and ceremonies, and the practical operations of that period, tautological and peculiar though they may have been, were understood, while our present legal reform consists of the simplification of the practice, so that every one, of "common understanding, may know what is intended;" and after the courts have spent fifty years in settling the thousand questions which the art or finesse of lawyers now moot, we will find ourselves at the starting-point—will have been moving in a circle. Such reform is but novelty, mere change; it is but deepening or clearing out the channel of the human passions.

The happiness of society does not depend upon retribution, or, as your reformer would have it, justice; we have no doubt it depends upon its opposite, forbearance. Society is a compromise, wherein members of the social body do yield up portions of their natural rights, to the intent that they may the more perfectly enjoy the remainder. So ought social differences to be compromised when an indulgence in them leads to strife.

The true legal reformer conciliates; he desires to end strife, for the Divine principle of Love is the spring and ultimate of his reforms. Now if we can show it to be the interest of the advocate and of the suitor to end this strife, and to act in a forbearing and conciliating way, we think we shall establish our position. How, then, can we do this? Let us inquire of the suitor: Suppose we settle your difference with your fellow-man in a speedy and harmonious manner, and without ordinary forms and costs of a court, would you not be willing to employ and compensate an advocate to represent your grievances, and secure an acknowledgment of your rights? Can there be a doubt as to the rational and probable answer to this question? and does not the decision guarantee to the advocate that his profession is necessary, and may be honorably pursued?

On the other hand, let us inquire of the advocate: Suppose you found that your business increased rapidly by having your client's differences determined without form or ceremony, in a week, instead of a year, would you not advise him to adopt that course, and would you not endeavor to conciliate and harmonize your client with his adversary? Would you not drop your finesse, your chicanery, and honestly strike at the pith of the controversy, and have it decided? We mistake human nature if the reply would not be in the affirmative. How, then, is all this to be accomplished? We answer, by estab-

lishing courts of conciliation. Mankind at the present have a horror of the fathomless abyss of the law; but circumstances compel them to resort to it. Yet nineteenthths of the litigation which now occupies our courts, is the result of a want of sufficient discretion at the commencement. Men heated by their litigious passions desire legal strife, and lawyers, because it is for their interest pander to this desire. But if you can devise a court or tribunal wherein they must stand for a few moments—we speak figuratively—before they enter the dim portals of the law, it gives them time for reflection—to regain their senses—and they will generally desire to have their differences determined by that tribunal, because it will be for their interest to do so. And if such tribunals establish no other good result, they would effect much in properly directing that motive-power by which man can, if he will, move the world.

Some prescient mind, no doubt influenced by the necessity for such tribunals, in 1846, caused to be inserted in the Constitution of the State of New York, a provision that courts of conciliation might from time to time be established, the judgments of which would be binding whenever the suitors agreed on submitting their differences to the decision of such tribunals; and in 1849 the codifiers of the practice, in their third report, presented a synopsis of such a court for legislative action. The legislature, however, was not ripe for it, and it stands as yet not enacted. As this synopsis presents the general features of a court of conciliation, we will now allude to it.

It provided that any person having a claim against another arising from any of the causes mentioned in the Act, upon serving a citation upon his adversary, or upon going voluntarily with him before the judge of conciliation, might state his complaint or difference to the judge who should hear it, and their explanations, and then inform them of their relative rights and duties, and endeavor to reconcile their differences. Whereupon, if a reconciliation be had, a minute should be made and signed by the parties, the same to be the final termination of the matter in controversy, and judgment may or may not be rendered as the parties agree.

It may be objected to this that the system is voluntary and would not effect any thing, because suitors would not, in the first instance, agree to submit to the decision of the court of conciliation. That principle of volition we deem to be the necessary element of its success. People, without being compelled, now often arbitrate their differences rather than resort to the law. The Chamber of Commerce, in the City of New York, settles speedily and amicably among the merchants a thousand causes of difference in a year, which otherwise would be put into the shape of a legal controversy. Man is rational and confiding; he likes to be reasoned with, and would have faith in his neighbor. Every man knows some worthy citizen to whom he would be willing to leave any of his rights for decision. Man, moreover, delights in any thing that is left to his pleasure, his will, and his honor.

We can refer, in support of the voluntary position, to the example of these courts in the State of Denmark, wherein they were established in the year 1795. In 1843, in that country, there were 31,338 cases brought before courts of conciliation, of which 21,512 were determined, and the parties submitted to the judgments. Only 299 were postponed, and 9,527 were referred to the ordinary tribunals of justice, of which but 2,817 were prosecuted.

This is a most beautiful example, and one illustrative of a state of intelligence and independence in the Danes for which we were hardly prepared. At the present time they are the freest people in Northern Europe.

Now, in recommending courts of conciliation, it will be perceived that we do not propose to do away entirely with the ordinary tribunals of justice. We only mean to resort to the latter as rarely as possible. If we suppose that the laws for the collection of simple contract debts were abolished, and that all other civil causes of difference should, in the first instance, be referred to the tribunals of conciliation, we then have for the courts of justice the trial of criminal offenses and of such cases as are sent to them by the tribunals of conciliation. This, then, leaves the courts of justice to their true vocation, that of determining abstract questions of legal right, constitutional liberty, and to the prevention of crime.

Having thus discussed this subject, let us for a moment take a prescient view of the future of a country wherein the land is distributed to the landless, where laws for the collection of civil contract debts are abolished, the hangman's office unknown, and where all administrative, executive, and legislative officers are elected by the people, and wherein free trade and tribunals of conciliation exist. Such a country would witness an exemplification of the Golden Age. Ten years under the practical operation of these reforms would advance our nation to the highest pitch of earthly happiness yet attained by man. Every citizen would sit under his own vine and fig-tree, and clothe himself in the beautiful fabrics which an unshackled commerce would enable him to obtain. He would cultivate his own family soil; he would call for an economical administration of the government, because of the direct taxes he would have to pay; he would meet his adver-

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, APRIL 21, 1855.

EVILS OF A REPUTATION.

It can scarcely be necessary to remind the observing reader that we have not been accustomed to occupy our space with lengthy disquisitions on the personal attributes, private history, and peculiar merits of particular persons; much less have we a disposition to attempt a formal presentation and vindication of our own in the columns of a public journal. So many profound questions invite the exercise of all the human faculties—problems in which mankind have an intense and common concern—that the man who thus makes himself the principal subject of his own reflections, exposes the selfishness of his heart and exhibits an equal want of modesty and humanity. Our personal claims and private interests are of little consequence to others, and we dislike to intrude them, even in a single instance, on the reader's attention. For once, however, we must beg the indulgence of our friends if we depart from our usual custom. Hitherto, in the performance of our editorial labors, we have rarely made the slightest allusion to the facts of our own experience, lest we might be supposed to attach an undue importance to what is personal to ourselves. We have neither troubled the readers of the TELEGRAPH with incessant appeals to their generosity, with narratives of our own labors and sacrifices for the good of the cause, nor have we attempted to be pathetic over numerous losses and bitter persecutions. Personally, we have no occasion to boast of having rendered any important services to the world; we pretend to no preëminent attainments in wisdom and holiness; we offer no special claims to notice, and if the church of the New Dispensation proposes to canonize any body, we trust it will be those who at the same time merit and covet the distinction.

Our excuse for publishing what follows is found in the fact that we are taken for more than we are worth, while we do not care to be held at a fictitious value. Of late we have acquired in certain quarters—very hardly know how—the reputation of being not only quite at ease in our temporal affairs, but of having houses and lands, and a liberal share of all worldly goods, together with a large interest in a most lucrative business, which of itself promises to soon realize an ample fortune. We should certainly be glad to know that this vision of our present resources and future prospects was something more than a golden dream, and we shall be greatly obliged to any one who will stake out our portion of the earth's surface, and proceed to authenticate our claims to a dwelling-place this side of the mansions in heaven. At present, our "local habitation assumes the appearance of an airy nothing," while our lands are emphatically *terra incognita*.

Those who have been kind enough to invest us with such extensive possessions, naturally presume that we ought to be extremely generous in return, and to bestow a large share of our time and rapidly accumulating profits in a free dissemination of the truth, and in the support of every noble, humanitarian enterprise, especially as we have made our devotion to this cause the means of acquiring a competency. With this fanciful estimate of our assets, and a most oblivious state of mind respecting our liabilities, and the just claims of our family and our creditors, some people decide with great ease and complacency exactly what we ought to do to promote the interests of the cause.

To illustrate the nature and extent of our implied duties, we beg leave to introduce a few examples of what is demanded at our hands. The cases are not altogether hypothetical, as many can readily testify. A retired merchant, with abundant means at his command, writes to inform us that the state of the cause requires our presence in a remote part of the country; we are reminded that we are especially "set for the defense of the truth," and the truth needs to be defended in that region. It is proposed to guarantee the payment of some twenty-five or thirty dollars, for which munificent sum we are in duty bound to leave our family and neglect our business for ten consecutive days, and to travel one thousand miles, more or less, notwithstanding it may require all we are to receive to compensate another for the appropriate discharge of our duties at home, to say nothing of "the wear and tear" of our wardrobe and our constitution. Another friend, who is a member of a Lyceum committee, and votes to pay popular lecturers—who abuse Spiritualism and defame its advocates—fifty dollars for a single lecture, thinks that ten dollars is a large price for a Spiritualist to charge for the same amount of labor, because he ought to work for God and Humanity! But is not every recipient of the truth under similar obligations in this respect? Has the truth no claims on any but its public exponents? If it has, why is not the man who reads or hears, as well as the one who writes or speaks, bound to spend a large share of his time in similar labors of love to promote the same cause? Should those who are so ready to define the precise nature and extent of other men's duties and obligations receive any reliable impressions on this point, they are at liberty to answer.

Again, our services are required in a neighboring State, in the capacity of public lecturer. The place contains a large population, and furnishes us at least a dozen subscribers to the TELEGRAPH. As we are the editor of the paper, and therefore interested in extending its circulation, it is presumed that we shall be happy to lecture free; hence, it is only proposed to pay our railroad fare to and from the place. Another party, with commendable zeal and liberality, positively assures us that he will always keep us over night, whenever we are pleased to make a journey to the distant and obscure village in which he resides, for the purpose of extending a knowledge of the truth. A large number of people, scattered all over the continent, would like to have free and able lectures everywhere, and would be particularly well pleased to witness a more self-sacrificing devotion to the cause on the part of its public advocates. They regard the truth as a sacred thing, and do not believe in putting a price on "the gift of God;" nevertheless, they still hold their corn and potatoes—also gifts of God—at the market value, and are prone to regulate the prices of their merchandise, if they have any to dispose of, by the world's price current. We can truly say that it would afford us the highest possible satisfaction to be able to labor in the field of our choice without the slightest reference to any material "recompense of reward;" but this is impossible, and we therefore bow, with as much composure and grace as we can

well command, to the invincible necessity that rules us as it rules the world.

To show how utterly impossible it is to comply with these and many similar demands, it may be necessary to refer briefly to several incidents in our experience, and to intimate somewhat the present state of our affairs.

It is now nearly nine years since we became a Spiritualist. The circumstances of the case were peculiar, and to us the change was emphatically a new birth. For months the writer had been consumed by a burning fever, accompanied with extreme inflammation of the mucous surfaces, and a general congestive state of the circulation. The intense pain which for many weeks together had subjected every nerve to the torture, by degrees gave way to insensibility, and we became oblivious of all outward things. The physician had exhausted his resources, and despair sat beside the pale watcher to whom, at least, our poor life was precious. The corporeal fires continued to wane, and seemed ready to expire in life's mortal temple. It is said that for many days and nights we were utterly delirious; it may have been so. It is true that we awoke one morning in a serene frame of mind, and found that there was a blank of some twelve days in the events of this outward existence. Of that period we remembered nothing save what was invisible and unknown to all our earthly attendants. The writer had reason to question whether he was indeed himself or another. Some eighty pounds of the material elements comprehended all that remained of the mortal form, while the change that had occurred in the inward being was still more startling and inexplicable. Strange visitors had been at our bedside, and we were led by them to the very confines of their immortal realm. Strange as it may appear, our habits of thought and the state of our feelings had undergone a mysterious and radical change, and life itself at once assumed a new and deeper significance. Our dogmatic theology was fearfully damaged in this severe ordeal, but as for ourselves we were sublimated in body, mind, and spirit. The writer was at that time pastor of the First Universalist Society in Albany, and the first Sunday after his recovery he delivered from his pulpit a lecture on the relations and intercourse between Spirits and mortals. The people were startled, and expressed their apprehensions that severe and protracted illness had turned the speaker's brain. Since that day we have never for one moment doubted the essential principles of the spiritual philosophy, nor been wanting in the phenomenal proofs that departed Spirits still visit the abodes of men.

But while Spiritualism has made us rich indeed in the possession of a living faith and the treasures of immortal hope and consolation, it certainly has not either greatly increased our available earthly resources, or materially lightened the burden of our temporal labors and responsibilities. On the contrary, in breaking up our old relations and establishing new ones, the latter have been greatly augmented. In the spring following the severe illness already described—admonished by the still unsettled state of our health, and an intense desire for more perfect spiritual freedom than was compatible with the existing relations—we resigned the charge of the society at Albany, and forever relinquished a sectarian ministry as a profession and a means of subsistence. After collecting our dues and canceling all obligations, we had a few hundred dollars remaining, and, accepting the invitation of a generous friend to freely occupy one of his untenanted dwellings in the country, we retired to his place on the east bank of the Hudson, where we spent the summer of 1847, surrounded alike by beautiful objects in Nature and glorious forms from the world of Spirits. That summer was a little golden age—a season for calm reflection and delightful repose.

But we could not remain idle, and our health being restored, we removed to New York in the autumn of the same year, and undertook the management, as chief editor and publisher, of the *Universalist*, a weekly journal especially devoted to a free, philosophical discussion of the interior nature and relations of man. It is well known that the general spiritual views inculcated in that journal were essentially identical with those which are now so widely received and entertained by the believers in modern Spiritualism. When the publication of that paper was commenced, the "Spirit Rappings" had not arrested public attention, and the Fox family had not even moved into "the haunted house" of Arcadia. In the prosecution of the new enterprise we spared no personal sacrifice or individual effort within the compass of our means and powers. We employed the services of one person of cultivated taste and acknowledged genius, constantly for one year, that the literary and miscellaneous departments of the paper might be both attractive and original.

In assuming this additional responsibility, we were encouraged by several other persons who promised that they would bear their relative proportion of the expense; but those promises remain unfulfilled to this day, though we long since discharged the full amount of the obligation incurred. For nearly half the first year we labored most unremittingly, without any pecuniary return for services rendered. At the end of that year we had become principal stockholder in the *Universalist*, which had reached a circulation of 2,600 copies. Moreover, we had by this time entirely exhausted our limited resources, and become involved to the amount of \$1,200. At this critical juncture the books containing the subscription list, accounts, etc., were surreptitiously removed from the office by the act of one man, who had no pretext for this fraudulent transaction, save that he owned stock in the paper to the amount of one hundred dollars. In this unexpected emergency only one thing was left us—the alternative of attempting to litigate empty-handed, or of quietly surrendering the paper and our interest. We gave a few hours to deliberation, and reluctantly concluded to take the latter course. Other parties succeeded us in the editorial management and publication of the paper. Finally, its name and character were changed, its influence rapidly declined, and in little more than one year from the date of the last-mentioned transaction, it expired in consequence of the general stoppage of the circulation, having less than one thousand subscribers to witness its dishonored and untimely end.

The amount thus sacrificed was not large, but it was all we had, and much more than we could call our own. Since that time we have not been free, in our individual relations, from financial embarrassments, which some years since were greatly augmented by an accident in the writer's own family, which has, first and last, involved the expenditure of several thousand dollars. We have asked no one to make up our losses, even those sustained in the promulgation and defense of the great spiritual principles which underlie the present movement; but in view of the foregoing statement, respecting our private affairs, it will be obvious that we can not make a free-will offering of our time and services to the public and the cause. They are not ours to so dispose of so long as the

natural and legal demands of our family and our creditors are unsatisfied. We hope to live long enough to cancel the just claims of every man, that we may balance our account with the world before our part in its feverish strife is over.

Our connection in a business relation with Mr. Partridge, who is known to be a man of liberal means, has doubtless given rise to the impression that our resources, also, are sufficient and more than equal to all our necessities. This idea has received confirmation from the circumstance of our having some time since advertised a house for sale at Bridgeport, Conn., which, however, was the exclusive property of a friend. We are sorry to say that we never yet owned a house, and that we have no immediate prospect of securing so desirable a possession. But have we not an interest in this paper, and in the books published at this office? Certainly we have; and, what is more, if some of the books do not pay, we are also concerned in the loss. Moreover, we can not make golden donations to charitable objects in stereotype metal; our own expenses from day to day can not be paid in copyrights, and it will doubtless be a long time before our landlord and grocer will accept spiritual books as a legal tender. Whether we shall ever, in the parlance and in the estimation of this world, be "worth much," will probably depend on the measure of patronage which may be extended to our present enterprise, and on the success of our future efforts.

It has not been without a feeling of extreme reluctance that we have written thus freely of our personal affairs; but our growing reputation was becoming extremely inconvenient and unprofitable. Only those who have abundant resources can well afford to support a reputation for wealth. We are aware that this article may possibly impair the confidence of some persons in our financial responsibility as an individual. Be it so: we have no wish to build up a false reputation, though it may give us the key to another man's treasures. Hereafter, if we have any credit among men, we shall at least enjoy the satisfaction of knowing that it is on account of what we are rather than for what we possess.

MEDICAL EDUCATION OF FEMALES.

It is doubtless known to many of our readers that among the chartered institutions of Pennsylvania for the education of females and the promotion of medical science, is one known as the "Penn Medical University," from which several females have already graduated with the customary honors, and are now actively employed in the duties of the profession. Among this number, Mrs. Marinda B. Randall is obviously destined to occupy a prominent position, not only on account of her superior natural endowments and her acquirements as a medical student, but for her devotion to spiritual freedom and practical reform.

We observe that there is now a bill before the Legislature of Pennsylvania which proposes to extend the patronage of the State to the institution referred to. It provides that each senatorial district shall be entitled to educate one indigent female, for which the State shall pay one hundred dollars for two years. It is required that the person making application for admission to the University shall be recommended by five responsible persons, and the mental qualifications of all applicants and their prospective fitness for the practical duties of the profession are to be examined and determined by the board of trustees.

We also learn from the Philadelphia papers that Mrs. Randall was at Harrisburg on Thursday, the 5th inst., and delivered an address in the Hall of the House of Representatives on "The Medical Education of Women," with a view to influence legislative action on the pending bill. The Philadelphia *Inquirer* of the 11th inst. contains a very respectful notice of Mrs. Randall's address, from which we extract the subjoined paragraph:

"A friend, who was present, informs us that Mrs. Randall listened to very attentively and with much satisfaction. Her enunciation was distinct, and her delivery at once dignified and impressive. She commenced with the question, 'What is it that these women want?' and in reply she said that they wanted to be fit companions of the sterner sex, the mothers and teachers of their children, so that they might live and be worthy of their sires. They would not usurp the prerogative of man, but would be qualified to appreciate him in his loftier moods, and to teach their sons to emulate their fathers in all that could make man pure, noble, and Godlike. In short, they desired to be assisted in taking their true position, and in woman's true sphere. She then proceeded to define that sphere with much eloquence, and to discuss the subject throughout in all its details. The importance of female education was earnestly urged, and she concluded by remarking that the 'symbol of death, instead of being a skeleton on a pale horse, should be a woman enveloped in a dark cloud—the cloud of ignorance, which too often enshrouds her.'"

DEMAND FOR LOCAL PAPERS.

A PROPOSITION.

We propose to our friends, in places where their number warrants such an arrangement, to act in conjunction with them in the selection of a suitable correspondent to furnish such facts and matters of local interest as they desire to have published, and we will insert the same in this paper under a proper local heading. We will also make such correspondent or other person our agent to receive subscriptions and to dispose of our paper, which we will furnish to such agent at a trifle above the cost of the impression. We will also supply our books on the most favorable terms, and thus establish depôts where all spiritual publications can be obtained. Moreover, we will increase the size of the TELEGRAPH from time to time as may be necessary to carry out this proposition.

It will be readily perceived that this proposal meets all the demands for local papers, and must bring together a greater variety of facts and opinions in one sheet, and for less money, than any other method that can be adopted. And since the TELEGRAPH is established on anti-sectarian principles, and is the exponent of every phase of thought on spiritual subjects, this proposition should commend itself to every practical mind.

The beginning of the fourth volume of this paper in May next will present a fitting opportunity to enter upon such an arrangement.

Will our friends in Philadelphia, Baltimore, Pittsburg, Cincinnati, St. Louis, New Orleans, and elsewhere take this matter into consideration, and let us hear from them at an early date. We will thank those who may be pleased to respond to the foregoing proposition, to signify their preference as to the form of the TELEGRAPH, whether they would wish to have it continue as it is, or published in quarto or other form more suitable for binding.

Dr. George T. Dexter will occupy the desk in the Brooklyn Institute on Sunday afternoon next. The exercises will commence at 3 o'clock.

TELEGRAPH—VOLUME FOUR.—Fully appreciating the efforts of our friends in behalf of the SPIRITUAL TELEGRAPH as the exponent of facts and philosophy which lift the desponding soul into realms of immortal bliss, we would remind them of this favorable opportunity to do a kindness to their neighbors, in soliciting them to commence the investigation of this subject, and to gather up the current facts with which our paper is weekly freighted. If each of our present subscribers would add another to our list at the commencement of the Fourth Volume, in May next, an important service would be rendered to humanity.

GOING WEST.—The undersigned contemplates visiting St. Louis in May next, and is willing to "work his passage," by lecturing along the way. I shall go by the way of Cincinnati, and return via Chicago. Those who desire to make arrangements for me to speak upon Spiritualism, will address me at the SPIRITUAL TELEGRAPH office until the first of next month.

CHARLES PARTRIDGE.

TO BE LET.—Over the entrance to the Broadway Tabernacle, rooms for offices or other business purposes. Rent from \$150 to \$400 per annum. Apply to Partridge & Brittan, 300 Broadway.

NEW YORK CONFERENCE OF SPIRITUALISTS.

SESSION OF APRIL 3, 1855.

Mr. MILLER said, on Sunday evening last himself and another gentleman present attended by appointment the circle in which Mr. Stewart is usually the medium. The time appointed was pursuant to a written request for admission. They went to the residence of Mr. Stewart and found a difficulty (the serious illness of a lady) in the way of holding the circle there, and as no other place had been provided, it occurred some perplexity, which was finally solved by a spiritual intimation that the circle must meet at the house of Mr. Wolfe. On their way to his house they met Mr. Wolfe and his lady going to join the circle at Mr. Stewart's, where all supposed it would meet. They acquiesced, however, as the Spirits had requested it, though some preparations for the religious observances of the week would render it inconvenient, the room usually occupied by the circle being unoccupied and otherwise bare of furniture. This, Mrs. Wolfe pleasantly remarked, would give an opportunity to search for trap doors and other machinery supposed by some to be used in the production of the strange things so common in their circle. They did examine the room but found nothing of the kind. On the contrary, every thing was honest and without disguise. He stated these preliminaries—the late hour at which the place of holding the circle was changed—the ignorance of Mr. Wolfe of the change, etc., as collateral evidence of the truthfulness of the averred spiritual origin of what followed. After they were seated, the presentation of letters, etc., commenced. One letter dropped apparently from the ceiling on to the table, and the others were handed up from below it. One envelope handed up in this way contained the miniature picture of an Irishman. The head was ornamented with a crop of light colored hair, which on examination seemed to have been taken from the table-cloth. After a critical inspection by the circle, he by direction replaced it in the envelope and held it under the table. It was taken from his hand, though the hands of all others present were upon the table at the time. Soon after apparently the same thing was again handed up with every vestige of the picture gone but the hair! By direction this was individually examined, reënveloped, held in the flame of a lamp until it ignited, and then was thrown burning into the grate, where it was consumed to ashes, which were collected, placed in an envelope just as the paper had been, and then burned again. Very soon afterward the picture and paper were reproduced even to the hair.

His friend, Mr. (who was present at the Conference and confirmed the statement of Mr. Miller), called attention to a private mark which he had secretly put upon the paper previously to its being burned. That was visible with the rest. This exhibition occurred at some distance from Mr. Stewart, the medium, who manifested total indifference to what was going on around, being engaged for the most part of the time in making pencil sketches on a piece of waste paper for his own amusement. None of the members of the circle did anything that he could see, nor did they manifest any particular interest or attention to what was being done. Many practical jokes and some personal satire occurred during the evening. A form, which seemed to be that of a large dog with a long tail, was felt by several gentlemen, different portions of the body of the animal being recognized by different individuals. There certainly was no dog in visible form in the room during the sitting. Whatever the theory of this manifestation may be, the fact was as he had stated. At the close of the sitting, just as they were about to adjourn, a gentleman who, like himself, was present by permission, asked, "if iron at the point of fusion expanded equally in every direction?" The question at the moment was not answered satisfactorily to the gentleman, who was familiar with the nature and uses of that mineral. Upon this the circle broke up, and while they were in an adjoining room adjusting their overcoats, etc., to leave, a letter came sailing from some obscure portion of the ceiling into their midst. It was addressed—"To my Iron Friend," and contained an elaborate statement of metallic expansion, etc., embracing many different metals, which, whether correct or not, is of no consequence. The point of interest is in the fact that it could not have been produced by any person in the room subsequently to the question being asked—the time intervening between the question and the reception of the letter, as above stated, being too brief to admit of its possibility.

Mr. Levey was glad to learn that dogs got on so well "on the other side of Jordan." Broadway was full of puppies who were commonly supposed not to have the slightest idea of immortality, but since Mr. Benning and others have grasped the tail of this new fact there must be hope for them. He thought a manifestation of dogs evinced a higher plane of development than dogmatism, and the manifestation in this case must be characterized as long rather than "low," especially its latter end.

Dr. Young recapitulated the points of evidence in the statement of Mr. Miller, and insisted we must accept the spiritual hypothesis, or conclude the whole sixteen gentlemen present on that occasion were mad or dreaming. The obvious conclusion from this and similar facts is, that there are Ben Jonsons, and Franklins, and practical jokers there as well as here. In other words, that Spirits are men, retaining all their individuality except that which pertains exclusively to the body.

Dr. HALLOCK said a friend of his had received a letter, consisting mainly of an extract from the February number of Blackwood, kindly intended to dissuade him from advocating the absurd idea of modern Spiritualism. The writer in Blackwood, after putting the whole subject without the pale of criticism, runs up his flag in the face of the blessed sun, with this inscription to be observed of all men—"That truth was only to be found in sound health, in the warm sunshine, and along the beaten paths of life; and that the culmination of genius was in its ability to see wonders in common things!" He wished the indulgence of a word or two on the latter clause. He accepted the definition (from vanity, perhaps), for, if true, then he was a genius to some extent. He had "seen wonders in common things." He had seen in them a grandeur and a gospel which the telescope could not reveal, nor the accredited majesty of nature inspire. We gaze upon the sun in solemn wonder, but it has no light for the soul in her hour of darkness. We look up into the "starry heaven." Its circling orbs reveal only the sensuous fact that they shall roll on in majestic sweep, when the intellect that can determine their periods and "weigh them in a balance" shall cease to be! We have stood by the side of Niagara—that perpetual manufacturer of clouds! We have felt the need of God when we looked upon its grand commingling of power and beauty as it flings its rainbows to the sun; but its grandeur is all of earth; there is no immortality in the music of its mighty waters; its one prophetic utterance is, that children's feet shall press the ground upon which we stand; that the eye of youth and beauty through countless generations shall gaze upon it when ours are closed forever! We have stood upon the shore of the open sea in the day of its pride and power; we have listened to the eternal anthem of its surges, until our own soul has been awed into sadness and sorrow with the thought that it would thunder on in unconscious majesty, when the ear that heard it and the heart that appreciated it should be alike insensible to praise or prayer!

sary by the way, and agree with him quickly; and, in fine, drink in deep draughts from the fountain of peace; and, filled with the spirit of celestial love, he would be fitted to enjoy the manifold bounties which the great and benign First Cause has so liberally bestowed.

Such would be the fruits of these reforms, and out of the chaotic mass of progressive elements would be fashioned the beautiful temple of Truth, wherein all men would delight to worship, and receive the lessons of divine wisdom.

Arouse thyself, sordid advocate, and come forth from the slough of selfishness! Gaze on this picture, and respond to the searching inquiry, Is not all this happiness preferable to the hellish discord that reigns around thee? And tell me, is not thy brother's weal thine own?

MY PREACHER.

BY R. P. AMBLER.

My Preacher wears no priestly gown;
His voice is sweet, and still, and low,
Like gentle waters in their flow—
His brow hath no imperious frown.

I love that Preacher. Though I see
Him not, yet breathing sounds I hear,
That fall upon the spirit-ear
In tones of sweetest minstrelsy.

His voice its echo doth prolong;
Resounding from the steadfast hills,
It flows in all the laughing rills,
Translating Nature into song.

My Preacher's church is high and wide:
Souls walk through all its spacious aisles
Made radiant with living smiles,
While Beauty blooms on every side.

It is a fane divinely fair—
Its carpet hath a verdant hue;
Its dome is of ethereal blue,
And gems of light are sparkling there.

That temple is the Universe,
Whose Preacher is Divinity;
And as I list, in melody,
The worlds his mighty truths rehearse.

He stands within his Temple-Gates—
Enthroned in every beauteous form,
He smiles above each cloud and storm,
And there for all his children waits.

BALTIMORE, April 6th, 1855.

MYSTERIES IN CHARLESTON 35 YEARS AGO.

A correspondent, writing from Texas, gives us an account of a man who many years ago was for two months constantly haunted with the impression that he must write, though he could think of nothing to write. Finally, one Sunday he concluded to sit down and write whatever might come into his mind. He did so, writing the words in succession as they came into his thoughts, without knowing whether they would make sense when joined together. On afterward reading what he had written, he found it to be a perfectly consecutive and consistent religious discourse. The name of his deceased pastor was in like manner, by impressions on the mind, subsequently added to this, and the succession of words which afterward came intimated that the pastor was desirous to correct some of the errors which he had preached while in the body. This, if we understand our correspondent, occurred long before any thing was generally known of the modern spiritual manifestations. The writer then proceeds to relate some other curious occurrences, which we give in his own language, as follows:

I have not seen in any publication any account of the Charleston, S. C., manifestations of about thirty-five years since. They were very frequent for a time, and the newspapers of that city and date contain many notices, conjectures, fancies, explanations, etc.; but they were gladly dismissed as soon as they ceased to occur, because it fatigued and harassed every one to attempt an explanation of things then unexplained. These consisted of pelting of houses in Broad Street with bricks, and of a family *vehicle* moving up and down in an open, large yard, without any person or thing touching it. I was present at one of these manifestations, and saw whole and half and quarter bricks thrown apparently out of a solid wall against the back door of a house, knocking open the door as fast as it was closed. If any one stood in the doorway, the bricks would then be thrown through the fan-light overhead. It was a remarkably beautiful bright moonlight night, and the light reflected on adjoining white buildings rendered it brighter. There was no way for the brick to strike this door true and plumb, unless they came through the opposite brick wall fifteen feet distant, or were thrown by an unknown power.

[Our correspondent then gives a diagram to prove the last assertion, and then proceeds:]

So, you see, no slant-thrown brick could come in on any side of the narrow alley. The wall was high, close, and had no windows; the brick house in the rear had windows, but was untenanted, and was closely examined. City police and citizens, at least one thousand strong, surveyed all about. By standing midway between the brick house and the struck door, we could see the bricks coming through the air over our heads, about ten feet high, apparently as if they came out of the house opposite; but that house was fully invested by the City Guard. No deceit could have been practiced, all were so acutely on the lookout. Some three or four hundreds of bricks lay at the door. We felt them with our hands, and, although legions say that the evidence of our senses is but probable evidence, we felt convinced they were veritable bricks. (No one present had bricks in his hat.) There were no brick buildings going up within two squares of these events, and we all remarked, who handled them, that the bricks were warm, which gave rise to many jokes of their being sent from a warm place, Satanic agency, etc. I remarked to myself at the time, that no one had any fear upon him, and that when men stood in the doorway, the bricks were not thrown at them, but went in at the fan-light over their heads. Now this was conclusive to us, that whoever threw the brick meant no harm. In all of the house-peltings at other places no one was struck; so there was an entire absence of all malevolence on the part of the "Spirits" engaged in these manifestations. The door was damaged, and the owners of the house, storekeepers (two ladies, Misses Cardozo, sisters or connections of the Cardozas, editors of the Charleston *South-ern Patriot*, an able paper then and since), were greatly annoyed. This was not, however, any evidence of mischief. Spirits wished to demonstrate their existence, and it had to be done physically for us to be made cognizant of the facts desired to be shown.

I have thought that if each of us whose eyes have been opened would state or publish such facts, physical and others, as have come within our knowledge, much additional proof would be had for useful circulation. Each one's mind is convinced or informed by facts specially suited to the construction or order of that mind, and so all facts are useful capital for public information. The time has arrived, and been mainly brought about by free discussion, when we can everywhere express our opinions; and now we no longer hesitate openly to declare impressions that were formerly concealed for fear of censure, persecution, etc. And so the fact each one declares stimulates the disclosure of other facts from others, touching spiritual or supernatural matters. Nearly every one can relate some instance in which he wonderfully escaped some "imminent" danger. Now it may be that our guardian spirit, ever present, whenever its power is equal to its will, succours us in danger. And I think this a good belief enough, for if one is always in danger, we have a check upon our secret transgressions, for eyes re upon us, and spiritual disclosures may follow. Some moral check so far necessary—a kind of "mind what you do or I'll tell" influence, to keep those correct whose nature, education, or condition, hereditary or otherwise, are insufficient to restrain them from wrong.

The utterances of these are only of *God, and power, and sublimity*. "The still, small voice," prophetic of immortality, running through all their music, is only audible to the ear of "genius" opened by the "wonders" it finds "in common things"—in a common table! These "wonders" tell of the land beyond the stars, where thought and genius are born and where they shall live forever. They prove the stars, the ocean, and the cataract the phenomenal; *yes*, the eternal. "They may decrease, we must increase." "Genius" has found at last the key-note to the grand anthem of the universe—the deathless nature of the human soul. Found it, not among the stars, not in the rainbow that spans Niagara, not in the roar of the ocean waves, but in a simple, unpretending rap upon his *own breakfast table*! He can weigh stars and measure systems now with complacency, for he has found that he shall live when the stars shall pale and the sun himself grow dim with age. Found it, too, in the "sound health, the warm sunshine," and in the "beaten paths" of a living experience, without dependence on priest or past—found it in the "wonders" which can be seen in "common things." Adjourned, R. T. HALLOCK.

EASTERN CORRESPONDENCE.

BOSTON, April 11th, 1855.

GENTLEMEN OF THE TELEGRAPH:

Since I last wrote to you a new star has arisen in the spiritual firmament and shed its genial light on us here in the cold northeast, and it is one, I may justly say, of remarkable brilliancy and power; I allude to Miss A. W. Sprague, of Plymouth, Vt., an excellent speaking medium, superior to any that I have previously heard. She spoke in the Melodeon, under spiritual influence, on Sunday afternoon and evening, April 1st, and also again at the same place on Sunday the 8th, to a large and highly intelligent audience, who manifested their deep interest in the speaker and the subject by the most profound attention.

Miss Sprague is a living monument of "what good has modern Spiritualism done," having been raised by Spirit-influence from a bed of sickness, on which she had been prostrate for more than two years, and that, too, after the skill of her physicians was of no avail. Her style of speaking is of the Patrick Henry stamp, forcible and profound, and she at once rivets the attention of her hearers by the depth and power of her argument. At times there is a towering grandeur in her thoughts, and occasionally bright flashes of eloquence which thrill the listener like an electrical shock. Her theme on the last occasion was PROGRESS, which she, or the Spirit speaking through her, handled in a masterly manner. She commenced by remarking that we were all indebted to the past for the experience and light which we had received, and that we should feel deeply thankful for it; but that it is the present and the future which we are mainly concerned, and not with the past—more particularly the present, for our immediate relations connect us with what now is—that man is a progressive being, and should therefore ever keep his eyes upward and his footsteps onward.

It does not seem to be Miss Sprague's idea or inclination to rake over the dusty and moldering past, or to clean up the musty fables of ancient times, but rather to set in beautiful order the pearls and jewels of the all-important Present. Miss S.'s idea in regard to revelation was exceedingly worthy of remembrance. She said that we are all *revelators*, and that it behooved us to weigh well what revelations we made to the world, for, to a greater or less extent, they would affect those that were to follow after us for all time to come. The people were so highly pleased with her discourse, that at the close the gentlemen rose almost *en masse* and voted to have her address them again on the following Sunday, which she most reluctantly consented to do.

She speaks at Chapman Hall this evening, for the third time in Boston and fourth and last time at present in the Melodeon next Sunday afternoon and evening.

Miss Emma Frances Jay spoke in the Town Hall, Fitchburg, Mass., for the first on Sunday evening, April 8th, to an audience of eight hundred, who were delighted with her discourse. It was the first spiritual lecture which has ever been given in that place, and created no little excitement among the dry bones of orthodoxy. Thus the glorious work goes irresistibly on, and millions rejoice in the light of a new-born day. So may it go on until all shall be fully convinced "that if a man die he shall live again," and not only so, but shall have the power to return to the loved ones of earth with words of hope and joy.

Dr. Hayden, Mrs. Hayden, and Miss Jay sailed in the Asia this day for Europe, and will probably return the coming fall. Mr. Newton's new paper, the *New England Spiritualist*, is out, and makes a very respectable appearance in newspaperdom. May its days be many and useful among the people.

That old fogey journal, the *North American Review*, has come out at last with a long article on Spiritualism, entitled *Neo-Spiritism*, from the pen of the Rev. Mr. Peabody, a Unitarian clergyman of some note in Portsmouth, New Hampshire. The reverend gentleman admits the genuineness of the phenomena, and says that "the time has gone by when a shrag and a sneer can dispose of the alleged evidence. The phenomena of which we speak demand profound investigation at the hands of scientific men."

Yet after this significant confession, the reverend *seaman* proceeds to ridicule the belief in the spiritual theory, and denounces with dignified clerical abuse those persons who have devoted their time as mediums for the manifestations and have received material aid in return, designating those who have had the courage and honesty to investigate the subject fairly as "idlers with more money than brains" (the italics are his own). Such are the soft words of the meek divine, who does not hesitate to take a fat salary for talking spiritual twaddle to his benighted congregation.

As another sign of the times, I will mention that the Rev. Dr. Putnam, a very popular divine of Roxbury, Mass., preached what has been designated a spiritual sermon on Fast Day (April 5th), which was a very fair and acceptable production.

The following brief notice of the discourse I cut from the *Evening Transcript* of April 6th, the organ of "upper-tendom" in this city, as it can not fail to interest your numerous readers:

REV. DR. PUTNAM ON THE SPIRITUAL PHENOMENA.—Quite an interesting discourse was delivered by Dr. Putnam yesterday. In it he took a survey of the present state of the various sects of the religious world. The Catholics, he said, were making no progress in this country except that they gained from emigration. Persecution might increase their numbers, but there was no present prospect of their increasing from other causes. The Episcopal, the so-called evangelical sects, and the Unitarians were about stationary; and no progress was in these cases likely better than positive decline. The most remarkable religious movement of the day was that which has grown out of the so-called spiritual phenomena. Mr. Putnam was far from expressing a belief in the spiritual origin of these phenomena, but that they had occurred, and were occurring, and were of a kind not to be explained by any known law of mind or matter, the testimony was overwhelming. There were three notions of them; that which attributed them to electrical agencies, to diabolical, and to spiritual. The believers in the latter solution now numbered two millions of people in this country; and there were fifteen periodicals devoted to the maintenance of the belief.

With regard to the diabolical theory, Mr. Putnam did not attach much weight to it. If the fact of spiritual agency was a truth, it was God's truth, and not twelve thousand legions of devils ought to intimidate a good man, or turn him aside from such an investigation as he might choose to make. Mr. P. confessed that he did not find the disagreeable associations connected with these phenomena that many had. The communication, purporting to come from the spirits of the great and good, were the greatest stumbling-blocks, as they were mostly in their state far below the capacity of the supposed spirits when in the flesh. Still their teachings were generally good; they exhorted brotherly love, etc., "even to tenderness."

Mr. Putnam confessed that he had not investigated this subject closely himself, nor had he felt sufficient interest in it to do so. But there were persons now engaged in examining it whose verdict would probably do much toward establishing the truth of the phenomena. Mr. P. had no fear but that, if true, they were destined for good, and would have a good effect. He had no fear of the result.

The meetings at the Melodeon are in a very flourishing condition at present, being under the energetic superintendence of M. T. Dole, Esq., a whole-souled Spiritualist, and a gentleman. Mr. Loveland's Society, in Charlestown, has taken a new start and is going on finely, as is also the Rev. Mr. Hudson's, of Chelsea, and several others in the immediate vicinity of Boston.

A gentleman who does business on State Street, this city, says that Spiritualism has been more talked of on "change within a few days than had the rise and fall of stocks. The fact is, the old cry of humbug and trick has fairly died out, and the people are beginning to open their eyes to the all-important fact that heaven has come on earth, and that men and angels walk and talk together.

Ever thine, LEON.

BORN INTO THE SPIRIT-WORLD.

In Montville, March 8th, Austin P., son of Phineas and Martha French, aged 6 years, departed to the Spirit-life. The funeral was attended by a large concourse, and the people listened with great interest to a discourse from Miss Irene Hussey, a very good speaking medium. When angels speak, let the people give ear.

NEW PUBLICATIONS.

A Record of Communications from the Spirit-Spheres, with incontestable evidence of personal identity, presented to the public with explanatory observations. By J. B. Ferguson, Nashville, Tenn. Bound in muslin, embossed, \$1.25; paper bound \$1; sent to any part of the United States, postage free, \$1.50.

Since the brief notice from *memory*, which we gave of this book some three weeks ago, the book (then lost) has been found, and we can now speak more intelligently in regard to its character and contents. It consists of 258 octavo pages, and its title fairly indicates the nature of its contents. The communications from the invisible exhibit a degree of intelligence rather above that which generally purports to emanate from the same quarter, and their subject-matter and variety give them an interest which will not fail to chain the attention of many readers from the beginning to the close of the volume. Mr. Ferguson's introduction, and his editorial and explanatory remarks with which the book is throughout interspersed, are written in his usual easy and fluent style; and his connection with the work will of itself be a sufficient commendation of it to most of our readers who have heretofore become acquainted with his style and powers through his contributions to the TELEGRAPH.

The Spiritual Reasoner. By E. W. Lewis, M.D. Watkins: New York. Published for the author.

This is a duodecimo volume of 256 pages, in two parts. The first 181 pages (exclusive of the introduction) is a publication of a "Journal of Spirit-teachings, communications, and conversations, in the years 1851, 1852, and 1853," through N. S. Gardner, medium; and the balance of the book is made up of the author's reflections and reasonings upon the facts previously developed, and upon the general phenomena of Spiritualism. The Spirits whose communications are here given, though free from attachment to any particular sect, seem to have a high respect for the teachings of the Bible, and are disposed to recommend it as the standard of religious faith and practice. Many of their remarks are explanatory and illustrative of the teachings of that volume, and a good proportion of these will be recognized by many Spiritualists as highly judicious, though by others of this class they will be regarded as indicating a rather too strong attachment to revelations earlier than the nineteenth century. Whatever may be thought on these points, however, we hesitate not to say that the volume may be read with pleasure and profit by all inquiring and candid Spiritualists.

An Address on the Subject of Spiritualism, delivered before the meeting of Spiritualists, at Sanson Street Hall, Philadelphia, on Sunday, December 31st, 1854. By Marcia B. Randall, M.D. Philadelphia: Published by Samuel Barry, and to be had at George Henck's, No. 100 Arch Street, or at J. Q. Henck's, 92 Market Street.

Mrs. Randall is one of the most intellectual women in America, and this pamphlet, of 26 closely printed pages, seems abundantly to sustain her reputation for vigorous powers of thought, combined with clearness and terseness of expression. Mrs. Randall is herself a medium, and has bestowed much careful attention upon spiritual phenomena and their laws, as witnessed in her own experience and the experience of others; and the present pamphlet, though perhaps not in all respects impregnable in its positions and conclusions, may be read with interest and profit by those who are in search of rational views of Spiritualism.

Suggestions on the Better Employment of the First Day of the Week, with quotations from Seneca, Newton, Hughes, and Breckenridge. By a Believer in God and a Future State, where souls are happy in proportion to their merit, independently of faith. Philadelphia: Decorative Printing Company, No. 22 South Third Street.

This is a pamphlet of sixteen pages. Its main idea is unfolded in its opening sentences, as follows:

"It is suggested that persons opposed to sabbatarianism as inconsistent with the early and long-continued practice of Christianity, and with the freedom of conscience guaranteed by the Constitution of the United States, should unite to render Sunday (erroneously called the sabbath) a day of moral, literary, and scientific instruction, for those who, dissatisfied with the sectarianism of the existing places of worship, pass the day without any edifying occupation."

"The object of this association would be to contemplate the Deity, agreeably to the opinions entertained by the first, and one of the best philosophers, Sir Isaac Newton; the sentiments of morality, comprised in the precepts ascribed to Confucius, as well as to Christ, 'do unto others as you would have them do unto you.'"

The author then proceeds, by a variety of arguments, to urge the foregoing propositions, and to oppose all existing legal enactments enjoining the observance of Sunday according to present customs. His conclusions will appear highly satisfactory to some, though they are liable to vigorous opposition from others, upon grounds which it does not seem to have been contemplated with the plan of the present author to discuss. The agitation of this subject would contribute to develop that *just milieu* between the two parties, where the truth probably lies, and for that reason we hail the publication of the present pamphlet.

MORE POETIC INSPIRATION.

New York, April 4, 1855.

MR. BRITTAN:

Dear Sir—The following lines were spoken impromptu by myself on a Sunday evening not long since, in the presence of a few friends, while under (what I suppose to have been) spiritual influence. Up to the time of their delivery, the only "rhymes" I have any recollection of ever having "perpetrated" were two or three little acrostics written in my school-boy days, in young ladies' albums. The theme of these verses seems to have been suggested by a couplet contained in a piece of poetry written by Mrs. F., from impression, a short time previously. The couplet is as follows:

"And death, the dark angel, with raven-plumed wing,
His shadow hath cast o'er each living thing."

If there is sufficient merit in the verses themselves, or enough of novelty in the manner of their production to entitle them to publication, they are at your disposal. I will only add, that the fountain then opened has continued to flow somewhat copiously since, and you may have more soon. Yours truly, F. E. F.

Death Angel, hail! thy raven wing
Hath changed its hue; no bird of spring
To tell that winter's reign is o'er,
That frosts and snows shall blight no more.
Comes on a lovelier pinion fleeting,
Or with a kinder note of greeting,
Than thou, to spirits faint and weary,
Confined in dungeons dark and dreary,
To open the doors and break the chains,
And guide where life eternal reigns.

As south winds breathe and melt the snow—
As frosts retire before the glow
Of the fervent north-tide rays
In sweet April's lengthened days—
And as the shadows of the night,
When moon advances, wing their flight—
So in the breath of inspiration,
The shades of death of long duration,
Break and dissolve in truth's clear ray,
Revealing an immortal day!

As fade the flowers sweet and fair,
And leave their fragrance in the air;
As fall the leaves in autumn wind;
But leave young buds of hope behind;
As from the worm's gross body springs
A butterfly on golden wings—
So from your forms of mortal mold
Immortal beings shall unfold—
Your spirits rise and soar from earth,
Bright angels of celestial birth!

Then, mortals, rejoice, for the night of your sadness
Is breaking away in joy and gladness;
Away with all doubt, and dispel every sorrow—
If death comes to-night, there's a glorious to-morrow!

FEAR.—The raven looks of the terror-stricken may become white in a moment. FEAR may overthrow the Empire of Reason and leave the Soul in ruins, but it can make no one wiser, better, or happier. It is the influence by which tyrants rule, and the nature of man no less than the experience of the past, authorize the conclusion that it can never secure any loyal subject. S. B. S.

Original Communications.

FAREWELL LINES

TO MRS. HAYDEN AND MISS JAY.

Fair heralds to Britannia's isle, adieu;
Your noble mission faithfully pursue;
Your path now lies across the stormy sea,
Still angel convays bear you company.
Should tempests howl and foaming billows roll,
Our Father, God, can all their rage control;
Though waves be "lashed to fury," soon 'twill cease,
When he "who rides the storm" shall whisper peace.
To sorrow-stricken Albion, native land,
You vend your way, with blessings in each hand;
Soon will the loving heart, by grief oppressed,
Maintain, through you, sweet converse with the blessed—
Sweet converse with freed souls which late have fled
From Inkermann or Alma's gory bed,
To spheres where hostile armies never meet—
Where earthly foes with smiles each other greet,
And, where close-locked in friendship's warm embrace,
Their tears they mingle o'er our common race—
Those slavish millions, forced 't'obey the nod
Of kings who rule, 'tis claimed, by right from God.
Then go, fair heralds, go to Britain's shore,
Where peers to Marie honors paid before,
When first upon their listening ears there fell
Those sounds which telegraphed the news so well
From Spirit-land—thus opening to their vision
That vista dark which leads to fields elysian,
Where hope of bliss is lost in full fruition.

SAMUEL OWEN.

A LETTER FROM MAINE.

Bangor, March, 1855.

RESPECTED FRIEND AND BROTHER:

You have heard, I suppose, of the "Ice-bound regions of the North," and of "that famous fabled country away down East." Well, this place, where I am residing at present, is not exactly one nor the other, I suppose, though I sometimes fancy it may be related to both. I am told that the past winter has, on the whole, been much milder than usual, but it has been sufficiently cold to cause me to pray earnestly for the time to soon come when

"Earth which now in wide extremes,
Fever dashed, or frozen seems,
In the golden age shall be
Modulated harmony."

We can never become very perfect, I am sure, till there is more harmony in the elements; for who does not invariably discover a similitude in the character of a country and that of its inhabitants? In this city the heart of the people seems to pulsate with a ceaseless energy, like the heart of their own river, in its icy bed; and the spirit of freedom sports in the wild winds that blow, and sings its native songs of God-given life in the tall branches of many a primitive forest-king; and borne on the free air, comes many a breeze from Spirit-land, that whispers of a more genial climate, where freedom has become a law, and reigns without commotion of the elements or strife. Yes; and there are voices here attuned to breathe the melodies of that sphere, and ears ready and eager to catch the notes which come as a prelude to the grand anthem of immortality, which, like a sea of harmony, is fast rising above the gates of death, bearing upon its bosom the ark of God's love, wherein all who will may sail in sight of the promised shore, and receive from angelic hands the heavenly fruit of love and wisdom, to sustain and nourish them while they labor yet upon the earth.

I propose giving you a brief sketch of Spiritualism as it is here, which you are at liberty to publish, should it strike you as containing any thing worthy of general interest. Spiritualism seems to be a plant native to this soil; there have been no lectures on the subject to warm it into life by their eloquence, but planted by angel hands, and nourished by heavenly dews, it already numbers among its earliest advocates many of the most influential minds in the place. Circles are regularly held in private families, and there are some public sittings, as scarcity of mediums is complained of; but what is wanting in numbers is atoned for in quality, both as regards spiritual gifts and native elements of character; and with the true spirit of Christ, they give themselves to the work for the world's sake. Mrs. Snow, of this place, is the best writing and speaking test medium I have ever seen. Her benevolent heart prompts her to go beyond her strength, but with family cares and a not over robust constitution, she is unable to attend to all the demands made upon her time by those anxious to know for themselves the reality of Spirit-intercourse.

Mr. Wood, a deaf mute, is practicing here as clairvoyant physician. When entranced, he will reply to all questions addressed to the ear—will describe our friends, whether in or out of the form, partly by pantomime, partly by writing; and exhibits the most lively joy at being able to hear and understand every sound, even to the striking of the clock. He is utterly unconscious, in the waking state, of what transpires when entranced.

One other name I would be glad to mention, but a fear of intruding upon the sanctity of private life forbids. I refer to a lady connected with one of the first families here, who has for years been an invalid and great sufferer. During the year previous to her becoming a medium she had not strength of nerve sufficient to write a single letter, except by piecemeal, and that two or three lines at a time. But besides her regular correspondence, she has during the past year, under spiritual control alone, written eighty-two letters, averaging four pages each, of most of which she retained copies. The past winter a grateful circle of friends have been weekly entertained with poems and essays, written on different subjects, but involving the ideas and principles of the spiritual philosophy; a philosophy which is everywhere stamped with the mighty thoughts that cluster around the words Liberty and Progress, though variously expressed and emanating from so many thousand different mediums, under so many thousand different circumstances. Thus we see an independent philosophy making war with previous notions and former beliefs—asserting and proving its identity, however mutilated and deformed by the heterogeneous mass of mind through which it struggles into existence.

This view of the manifestations alone is a study for the skeptic and would-be philosopher. Besides reams of paper covered with writing—a labor which in itself has seemed a miracle to all her friends—this invalid lady has been made to execute two hundred drawings of various sizes and graceful proportions, curiously original in design and name, and symbolical of some state or condition of the Spirit; to each of these an explanation is appended by the artist, who professes to be Allaton. There is a resemblance in the drawings to those executed through Mr. Cunningham, of Washington, some of which I have seen. I have never learned whether his were symbolical, or otherwise; I should be pleased to know, for if so I think it would be a pleasing coincidence.

Circles here are generally opened by reading select passages of Scripture, singing, and prayer. I like this way of approaching the Spirits; prayer subdues and softens the feelings; it brings us to God as children, strips us of our own wisdom, and in our humility opens our minds to the influx of divine wisdom, which is ever (as it were) knocking at the door of our hearts, ready to enter whenever there is room. Is not this what Christ meant when he said, "Except ye become as little children, ye can not enter into the kingdom of Heaven"? I am led to these remarks because I have seen so many circles convened where they seemed to consider it a mere pastime or play, rather than a place to renew their innermost spirit and gather wisdom and strength to help them up the steps which lie in the path of progression. I know that some will reply, "The Spirits like us to be cheerful; they are as fond of wit and humor as we are." This I can well believe—just as a teacher would play upon the minds of his scholars with original and happy thought, thus calling into exercise all their powers of mind, and reciprocating the genial and healthy flow of independent native thought and feeling. Especially would he guard against inspiring them with any emotion of dread or awe by his presence; still, he would not have them forget that they were children, that the object of a school was to learn, and that it was his province to instruct.

There is a free spirit of investigation here, which has recently received a strong impetus in the philosophical discourses of the Hon. Warren Chase, of Wisconsin, who gave several lectures here on the

Harmonical Philosophy, in the Universalist Church, to crowded audiences, among which, contrary to the policy of the clergy, might be reckoned the pastor of the church, who is a true man, ready to acknowledge him as brother who, though differing from him in opinion, possesses the moral courage to be true to his heart's inner promptings. Progression has got a firm hold in this city, and is slowly but surely working in the mass of mind. This may be seen from the fact that among the distinguished names of Ralph Waldo Emerson, Theodore Parker, Henry Ward Beecher, Chapin, etc., as speakers for the Mechanics and Anti-Slavery Associations, may be found that of Miss Lucy Stone. It is taking a mighty step aside from the tried and beaten paths of our forefathers, when the sage presidents and directors of a popular association submit to be taught by a woman, and when one step is taken, it is so much easier to take another. When one new or original thought finds a lodgement in the brain, it is sure to pave the way for another. When once the human mind gets a start, it is continually attracted toward its great center—God, and it increases in its momentum just as a falling body attracted to the earth. To be sure, some minds are so light that the winds of clashing opinion toss them about for a while, but when the wind subsides, the great law of attraction will neopomplish its work.

I find the TELEGRAPH a constant visitor at the circles, and it not unfrequently is made to entertain the company, while waiting for Spirit-influence. That your own soul may drink largely of the Spirit-life that thus through you flows out to others, is the prayer of

Yours, in the battle for truth, M. A. D.

LETTER FROM REV. R. P. AMBLER.

BALTIMORE, Md., April 2, 1855.

MR. BRITTAN:

I have now finished my labor in St. Louis and vicinity, at least for the present, having remained in that region about one year. And I review the past and look back on the field of labor which I have left, I feel interiorly assured that the seed of truth has been planted there, which, though it may be apparently buried for a season, will yet unfold into an abundant harvest. The cause in St. Louis has now, I think, a permanent foothold, which the powers of theological bigotry and superstition will not disturb. A deep interest in Spiritualism is diffused there among the most intelligent and respectable portion of the community; and through several external causes have combined to weaken the expression of this interest in a public manner, a deep conviction is settling down into the minds of the people, which will eventually accomplish the work of spiritual regeneration. The friends in that city have only to be true to themselves and the cause they advocate, and the truth will abundantly prosper in their hands.

At New Orleans, which I have recently visited, there is a renewed and wide-spread interest in the spiritual philosophy, and I was made to feel, while there, the emanations of warm and devoted souls, whose many friendly offices I shall long gratefully remember. I delivered in that city a course of six lectures, five of which were given at the Christian Chapel—a neat and pleasant building, which was freely tendered for our use by the religious society worshipping therein. I mention this as one of those instances of liberality and kindness which are far too rare in the so-called Christian world. My interior experiences at New Orleans were peculiarly gratifying. The very air appeared to be a fountain of inspiration, while external conditions were the channels through which it flowed to the soul. There was something in the genial climate, the fragrance of spring, and the breath of Friendship, that created within a world of sweet delight, and my spirit seemed to float over a sea of beauty, and feel upon delicious dreams.

I have just arrived in this city (Baltimore), where it is probable I shall remain for some time to come, and where all communications designed for me may be addressed until further notice. The cause here, I am led to believe, is in a far more prosperous condition than it has been at any previous period. I am happy to be assured that Spiritualism here is becoming something more than a mere passing wonder. It is time, I think, that it should stand everywhere on a philosophical basis. Only on this basis can the convictions of the mind remain secure. That faith which rests alone on external wonders, without any close perception of the philosophy which they illustrate, will be intrinsically weak, and needs constantly to be bolstered up by fresh evidences of a more startling character; but the faith that is based on what the soul sees and feels—on the interior consciousness of truth, and the perception of divine and immortal principles, breathes to the mind a deep and hallowed serenity, which is undisturbed by all conflicting elements. I would not by this expression undervalue the phenomena of spiritual manifestations. On the contrary, I profoundly appreciate their significance and use, as illustrations of interior laws. But I would have that philosophy which is going forth as a spirit of reform in the world, bring not simply wonders to the senses, but the balm of healing to the soul; and I would have it inspire man with a living faith, based not alone on conditional phenomena, but on those deep-laid principles which are eternal as the Divine Mind.

Thine in the brotherhood of humanity, R. P. AMBLER.

LECTURES OF DAVIS AND FINNEY.

SANDUSKY, Ohio, March 20, 1855.

MESSRS. EDITORS:

Our friends A. J. Davis and S. J. Finney visited this place upon their recent Western tour, lecturing upon Spiritualism and the Harmonical Philosophy. Mr. D.'s first lecture illustrated by the use of magnets the *modus operandi* by which the phenomena are produced, and showed that natural means more easily and far more rationally explained the matter than all the theories and absurd conjectures advanced by those who contend that evil agencies or charlatanism alone produce it. His second lecture illustrated from the Bible that the numerous instances of spiritual phenomena therein recorded occurred in precise accordance with the manifestations of our day, and that Christians were but gleaning their own records when rejecting the evidences it offers upon the truth of them—more, indeed, than they can elsewhere or by any other means obtain.

To men governed by common sense and sensible observation, every thing claiming to emanate from sources different from or higher than the visible powers of nature, and particularly from any thing beyond the tomb, is received with distrust and suspicion. The strongest and plainest evidences addressed to their senses seem to fail of conviction, unless the rational and philosophy of the thing can be appreciated and manifested to their judgment. To such the discordant and frivolous character of much of the spiritual manifestations is a serious stumbling-block. Orthodox notions of the future, so long prevalent, have engendered the idea that death produces a fixed and widely-separated state of existence in the new condition of the spirit. The great indefiniteness in Christian minds as to the locality of the Spirit-world—if, indeed, any at all is ever given by them—makes the idea still more vague and obscure. From these long-cherished prejudices and notions it is very difficult for the skeptic, whether infidel or Christian, to realize the nearness to, and intimate connection of, our deceased friends to ourselves; that death, in fact, is hardly more than passing behind a very thin curtain, concealing them from our view, and that Spirits the nearer resembling ourselves are the closer in contact to us. And no doubt very great efforts will be required to produce a radical and thorough change in the popular mind upon these important subjects. Hence the necessity of exertion by those interested in promulgating these truths, that they may the sooner be appreciated.

But from the great ignorance prevailing upon the philosophy of the phenomena, and the necessity of illustrating the principles employed in their production, it may be well considered whether the rapid and flying visits of lecturers are as effective as they ought to be in conveying the necessary knowledge for the importance and truthfulness of the subject to be fully appreciated. The frivolities and discords apparent to the casual observer conceal the great truths underneath the sum of their surface which must be dispelled and cleared up, or skepticism will continue to exist. Hence, when a series of lectures are instituted, they should be followed up until a demonstration producing conviction is effected.

I make these remarks, knowing the very great anxiety and curiosity of friends to hear such able exponents as Davis and Finney lead them to importune them to visit every place within the range of their tour, and a willingness to gratify them necessarily confines their lectures to a brief statement of topics, instead of their elucidation. Hence, in my opinion, a full course of lectures should be gone through with, and none undertaken unless the audience is numerous enough to warrant their introduction. The "greatest good to the greatest number" requires the sacrifice of minor considerations.

The occasional visits of Mr. Davis have a good effect in dispelling

the opinion prevalent with the masses, that he claims to be an apostle, Messiah, religious chief, or some other divine character. The press are generally bound up to orthodox faiths, and help to engender the idea that, like Mohammed and Joe Smith, he claims a divine mission. By applying to him a string of false and degrading epithets, they thus manage to keep up prejudices against the man and his subjects. To learn that he is nothing more than a philosopher and moral teacher takes the populace by surprise, and that Spiritualism is a philosophical subject seems beyond their appreciation; but when they find that no supernatural attributes belong to either, they look upon them in a new light, and begin to take a different interest in them. Hence there appears a real necessity for dispelling these false conceptions. By proclaiming that Spiritualism is a natural phenomenon, and Mr. Davis a philosopher and moral teacher, these results will no doubt be the sooner effected. Yours truly, GEO. A. SMITH.

THE SPIRITS DOWN EAST AND DR. DODS.

FREEDOM, March 24th, 1855.

FRIEND PARTRIDGE:

This being a stormy day, I have retired from out-door labors to the warm fireside to meditate on the great topic of the day, Spiritualism. I think you have received but little intelligence from Maine in relation to the great work that is moving on among us as well as elsewhere throughout our land and the world. But we are blessed in this vicinity; the glorious work advances, making glad our hearts, and waking us up to a lively sense of duty, and pointing us to an immortality beyond the grave. The TELEGRAPH and Era make us a friendly visit every week, and then visit our neighbors, and go the rounds until worn out. My library is replete with spiritual works, which are doing a good work among my neighbors. We have a full complement of media, gestulating, developing, healing, and speaking, all of which are useful, being aided and helped on by the most wealthy and influential of our citizens.

We have secured the use of the meeting-house in Montville, and now hold Sunday meetings. We never fail of having a good discourse and a very full attendance. Oh, how our hearts rejoice and our souls are made glad by the friendly visits of the Spirits of our dear departed ones—departed from the body and its relations, but not lost!

In former years I had an intimate acquaintance with John B. Dods. I have known him as a Universalist clergyman in this section. I have been engaged with him in mesmerism experiments, etc., and know all about the affairs of old Sam thirty years ago in Levant, Maine; the strange noises, sights, and wonderful things that appeared in and about Dods' house in Levant; the tumult and commotion in that vicinity among the people; his selling out and going off, etc. I allude to these things because I have before me Dods' work on Spiritualism. I have perused it with great care, and consider it a complete failure. I am confident that Dods knows better, and at heart is a Spiritualist.

The very course he has taken will serve to bring him out a.d. place him before the world in a true light. When the manifestations first appeared I often thought of Dods, and expected to have him come out as one of the greatest of champions in the cause, for I well knew that his past history was such as to enable him to do great good. I expected to find him foremost in the cause: for what had been a mystery to me in relation to those strange things that had appeared about Dods and his house in former times, were all solved by the new developments, and I made up my mind that Dods must be a great medium, and that his ambition would lead him to try to outstrip all others. But alas! for poor J. B. Dods! I pity him. I could give a relation of the past manifestations in connection with him, but it would take up too much space, and we will let it pass for the present.

On former occasions, in this vicinity, the Spirits usually take charge, and some speaking medium is used for the purpose of addressing the people. These utterances have been most beautiful, and the speaker will occasionally enter the Spirit-state, and describe the existing state and condition of the departed spirit.

I must close. Encourage all in different parts of our country to give notice of the work as it goes on. N. F. BRAN.

THE CAUSE IN PORTLAND.

PORTLAND, Me., March 22, 1855.

DEAR SIR—I am happy to inform you that Spiritualism is advancing with rapid strides in this metropolis of "Down East." As I have occasionally advised you, faith in the new Dispensation had been gradually but not unobtrusively progressing here during the past years. But the advance was so gradual and so silent as to be almost imperceptible to the superficial observer, and perhaps entirely so to the business-engrossed mass. Now the case is widely different; our people are fast discovering that they really possess immortal natures, and that molasses and railway stocks, though well enough in their way, are yet subordinate to the great interests of eternity. I have no means of ascertaining the number of private circles in this city, inasmuch as a majority of them are as yet very private, but have little doubt there are as many as fifty—perhaps a hundred! Many mediums have been developed during the past year. Through some of these, wonderful and convincing manifestations of Spirit-power have been, and continue to be, made. The last development within my knowledge is in the person of a beautiful and highly intellectual daughter of one of our most respectable merchants, who has within a very brief period been successively developed as a moving, rapping, and writing medium. In her presence tables, chairs, etc., move about the room, are lifted from the floor, and suspended in air, without contact with any visible force or power. The Spirits also write through her without the aid of mortal hands! A few days since, in the presence of several persons, mostly unbelievers, the company were requested, through the raps, to place a sheet of paper and pencil in the table drawer, which was accordingly done, and the drawer locked. They were then directed to remain still and wait the result. After the lapse of considerable time, the medium, sitting at another table, wrote, "Look! I

OUR FOREIGN AGENTS.

LONDON.—H. BAILLIÈRE, 219 Regent Street.
LOW, SON & Co., 47 Ludgate Hill.
JOHN CHAPMAN, Strand.

FRANCE.
PARIS.—J. B. BAILLIÈRE, 19 Rue Hautefeuille.

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